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REVIEW OF 1818.

THIS year is about to close. It now behoves both the writer and the reader to reflect on the mercies of God, and on the returns which each has made to the kind Parent and Preserver of men. Every year is crowned with his goodness to an innumerable multitude of beings. In each successive moment his favor is experienced by every creature that moves or lives.

How numerous are the distinct species or tribes of beings which inhabit the earth, the sea and the air! How immense then the aggregate which comprises all the individuals of every species! Yet all these "wait on God" for their daily food and protection—all depend on him for life and breath, for existence and every enjoyment. How amazing the knowledge, how vast the power, how immeasurable the munificence of our heavenly Father! He is great, and greatly to be feared, loved, and adored. But who can utter the memory of his great goodness, or recount the acts of his wonderful benignity!

It would be impossible for the writer to record distinctly all the various expressions of

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Divine mercy which he has experienced in the course of the year—or even in the course of a single week. How little then can be done towards registering the mercies of God to the great family of creation, or even towards the human race.

In speaking of our own country, if we say that the weather has this year been uncommonly pleasant and favorable, that the earth has yielded its increase in variety and competency, and that a great share of health and prosperity has been enjoyed in the several states—what an endless detail of individual mercies are implied in these general statements! and what words or figures can express the total amount!

But we may add to this inexpressible sum, that this year has been remarkable for peace and tranquillity, and for mental and moral improvement.—A vast accession has been made in different parts of the world to the multitude of societies which existed at the commencement of the year, for illuminating the mind, meliorating the condition, improving the character and advanc-

ing the happiness of man.—The formation and operation of so many beneficent institutions have a powerful tendency to tranquillize and bless communities and nations.—They call into exercise the best feelings of the heart—cause much reflection—give people of different sects and opinions an opportunity to be better acquainted with each other—abate the virulence of party spirit and promote brotherly affection.

By these remarks, however, we do not say, that there have been no calamities inflicted by Providence; no acts of violence or malignity among men.

Though we have been blessed with an uncommon share of delightful weather in the course of the year, yet in many places there have been sufferings by storms or drought. Though it has been a year remarkable for health, yet thousands have been sick, and thousands have died. Though, compared with some former years, this has been a year of general peace among nations, yet the deplorable calamities of war have been felt in the East-Indies, in some provinces of South America, and in some parts of our own country.—Though much has been done by benevolent Societies, still very much remains to be effected. By far the greater portion of the human family is yet under the dominion of ignorance, error and vice.

While we reflect on the calamities inflicted by Providence, and on the barbarous dissensions which spread hav-

oc and ruin among our brethren, we should not forget the numberless expressions of Divine goodness, which are continually enjoyed in every region of the world. Nor should we be disheartened in view of the slow progress of truth, or the fact that the greatest ills of the present state result from the depravity and blindness of man. Instead of repining, we should rejoice evermore that the Lord reigns over all—that his promise is sure to the obedient that all things shall work together for their good,—that though the progress of truth is slow, it is sure, and will finally prevail over delusion and error,—that pious and benevolent efforts for diffusing light and love, and improving the characters and conditions of men, will not be lost. Such efforts will at least improve those who cordially engage in the work, and we may hope that their number will be daily increasing; for it is the nature of virtue, as well as vice, to diffuse itself and produce its own likeness.

Among the various means of doing good or doing mischief, periodical publications hold a high rank, according to the manner in which they are conducted. Whether the Christian Disciple has comported with its name and been adapted to its professed object—the good of mankind—is a question of very great importance; on which different opinions are probably entertained by different men,—but it is a question which must be finally decided by Him who

cannot err. It will be sufficient for us to say, that we have aimed to render the work inoffensive and useful; that we have sought the injury of no man, or sect of men, but the good of all. We have however no claim to infallibility.

As to the means employed in the work, we hope that they have been at least of a harmless character—not adapted to promote party animosities, nor to wound the feelings nor injure the reputation of good people of any name, nor to mislead the wicked.

The work has been conducted under the influence of a firm belief that a great mistake has existed among Christians as to the importance of those contested doctrines by which they have been divided into parties and alienated one from another; that it is the great design of the gospel to reconcile men to God, to make them good people, to unite them together in the bonds of charity, and to prepare them to dwell forever with the God of love and peace. The more we have reflected on the past discords and animosities among professing Christians, the more baneful, inconsistent and anti-christian they have appeared. The more we have reflected on the benevolence of the Deity, the design of the gospel, the nature of its requirements, and on the diversities of opinion and character to be found in each of the several sects of Christians, the more fully we have been convinced that there is no respect of persons or sects with God, that goodness

of heart is not peculiar to any sect, and that the best Christians are those who pay the greatest regard to the moral precepts and example of the Lord Jesus. We are also fully persuaded that the more there is of contention among Christians, about doctrines and ceremonies, the less there is of christian love and christian practice.

For where envying and strife is, there is confusion and every evil work. This wisdom descendeth not from above, nor does it lead the soul to God. That wisdom which is from above, and which unites men to the source of all good, is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits.

We take this opportunity to express our gratitude to our patrons and subscribers, and to those who have furnished articles for the work, and we earnestly solicit a continuance of these favours. In regard to those subscribers who may now be in arrears for the *Christian Disciple*, we hope it will be sufficient to say, that all delinquencies in respect to payments falls on one who is not very able to bear them.

As the course of Providence has, for a considerable time, deprived us of much of the aid which was expected in conducting the work, we have occasion to renew our request, that those brethren who have health, leisure and talents for the purpose, would lend their aid by furnishing articles, adapted to enrich the work

with greater variety, and to render it more extensively useful.

While approaching the close of the year the following inquiries may be usefully proposed by every man's conscience to himself—"How old art thou?" How many years has Divine mercy spared thy life, supplied thy wants, and continued thy day of probation? In what manner can I best express my gratitude to that Being who has been so merciful to me—who has kindly lengthened out my days, while others around me have been called to their final account? What has been the state of my soul in relation to eternity, and what would have been my condition had I been summoned by death in any of the past months of this year? Or what would probably be my lot should my life close within the few remaining days of 1818? If I should be spared to another year, my obligations will be constantly increasing, and in what manner should my time and talents be employed? What errors of temper or practice are yet indulged, and which ought before now to have been corrected? Am I indeed and in truth the friend of God and

man? Am I not of that guilty class of Christians, who love only those who love them and are of their party or opinion? Have I truly learned of Him who was meek, lowly, benevolent and forgiving?—Have I learned to bless and curse not—to forgive as I hope to be forgiven, and to do good to all as I have opportunity? Am I really a disciple of Him who when he was reviled, reviled not again? Do I bear the image of that beneficent Parent who does good to the evil and unthankful? If I am not, how vain are all my pretensions to religion, all my hopes of heaven—and how imminent my danger!

If I am in the path of life, let it be my care still to walk even as Christ walked—to give all diligence to make my calling and election sure, by perseverance in the ways of wisdom, and by endeavoring to diffuse to the extent of my influence correct views of religion and virtue. Let me ever give an example of that heavenly meekness, humility and beneyolence, which assimilates the soul to the author and finisher of our faith, and prepares it for the mansions of endless love and peace.

For the Christian Disciple.

ATTEMPT TO ILLUSTRATE AN OBSCURE PASSAGE.

MR. EDITOR,

THERE is a passage in the writings of Solomon, to which I would invite the attention of your readers. The verses form but one period; but a

more remarkable one is hardly discoverable: Few or none appear so uncommon, so obscure, and, I may almost add, so incomprehensible. From my earliest remembrance, I

have ranked them among the most strangely metaphorical of the whole Bible. Much however of their strangeness and obscurity arose from the common translation ; from our translators, in some degree, misconceiving and mistranslating them.

It is a characteristic of the Hebrew poets to employ a multitude of images, to indulge in a mode of expression extremely bold and figurative. By exuberance of imagery, they strive to impart the glow and vigour of their conception. This species of composition is called the oriental, being common, if not peculiar, to the warm climate and lively imagination of Asia.

Of this oriental style, the seven verses to which I allude, Ecclesiastes xii. 1—7, afford a striking specimen.—They are addressed by Solomon to the prince, his son ; forming a very impressive admonition, to look forward from the bloom of youth, to the decay of age and the solemnity of death. In my examination of this passage, I have derived important light from the version and notes of Dr. Hodgson, a learned foreigner. His mode of rendering and commenting appears both ingenious and satisfactory. I therefore borrow his version, and interweave several of his notes and other explanatory observations, as I advance. Addressing his youthful son, as the future monarch of the Jews, Solomon continues the admonitions, which he com-

menced in the preceding chapter :

1. *But remember thy Creator in the days of thy youth : ere the evil days come, and the years arrive, when thou shalt say, no pleasure have I in them.* There is no difficulty here ; the days of age, decrepitude, and suffering, compared with the vigour and alertness of youth, are well characterised as evil days, days destitute of all enjoyments afforded by the senses.

2. *Ere the sun grow dim, and the light, and the moon, and the stars ; and ere the clouds, after vain, return again.* The growing dim of sun, moon, and stars is a poetical expression, denoting the shadows of age and infirmity, the darkening of life ; or possibly the feebleness of the eye, no longer able to distinguish these glories of creation ;—when the aged monarch, if he possessed the same genius, would exclaim with the author of *Paradise Lost* :

—Thus with the year
Seasons return ; but not to me returns
Day, or the sweet approach of even
or morn,
Or sight of vernal bloom, or summer's
rose,
Or flocks, or herbs, or human face
divine ;
But cloud instead, and ever-during
dark,
Surround me, from the cheerful ways
of men
Cut off, and for the book of knowl-
edge fair
Presented with a universal blank
Of Nature's works, to me expunged
and rased,
And wisdom, at one entrance, quite
shut out.
Clouds returning after rain,

denote sorrow upon sorrow, an accumulation of woes, incident to the close of life.

3. *Ere that day come, when the guardians of the house shall tremble, and the men of valor shake ; that is, when the attendants of the prince, both military and domestic, shall lament his death—when the grinding-slaves, forsaken, shall stop ; in early times, grinding-slaves composed a part of the domestic establishment ; most of these, in the confusion occasioned by the death of their master, desert their employment, and are left by their overseer. And the watchmen on the battlements mourn ; the battlements here mean the stations about the palace and its environs, where the sentinels keep watch.*

4. *When the doors shall be shut in the street, and the sound of the mill not be heard ; when the bird shall with shrieking arise, and all the daughters of music retire.* At this period of general mourning, the street doors would be closed, the sound of labour would be unheard ; Jerusalem would be covered with sadness and silence ; no voice of mirth, no sound of musical instruments would reach the ear, or interrupt the solitude ; and to impart a heightening touch to his picture, the royal poet introduces a bird of ill omen, screaming amid the gloom.—The Hebrew poets and prophets considered the owl as a fit image, in descriptions of desolation. In poetry it is surely justifiable, that a writer should avail himself of any supersti-

tious notions prevalent among the people, which he thinks may be advantageous to his subject ; and none are sorry that Virgil, Shakespeare, and Milton have so often furnished us with proofs that they were of this opinion.

5. *When the noble and the mean shall quake for fear ; when pleasure shall be despised, gratifications be abhorred, and the desires be extinguished ; when man to his long home shall now be departing, and the mourners be standing round in the street.*—The former part of this verse, in our common version, is scarcely intelligible ; when they shall be afraid of that which is high, and fears shall be in the way ; the present rendering, when the noble and the mean shall quake and fear, as expressive of the universal consternation, and perhaps too of the apprehension of some change of government, gives an easy and intelligible meaning. The almond-tree flourishing, is usually interpreted gray hairs, and the grasshopper being a burden, to mean, that even food so light as that of the locust, would be hardly digestible by the aged ; but the present rendering much better agrees with the context. By this general calamity, even the dearest delights, the sweetest enjoyments of life, would for a time become distasteful ; pleasure would be despised, gratifications abhorred, desires extinguished.

6. *Ere the silver thread shrink, and the golden cup be bruised ; ere the pitcher be*

broken at the well, and the wheel at the cistern be shattered. The silver thread means the thread of life, the spinal marrow; the golden cup, the heart; the pitcher broken at the well, and the wheel shattered at the cistern designate the tubes and arteries about the heart.

7. Ere the dust return to the dust whence it came, and the soul go back to God who gave it. This requires no comment. I would remark, however by the way, that this verse affords a plain intimation, of what is denied by some, that even before the coming of the Messiah, the soul was considered as a spiritual principle, and separable from the

Old Version.

1. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

2. While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain;

3. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

4. And the doors shall be shut in the street, when the sound of the grinding is low; and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low.

body. What words could be plainer? Ere the dust return to the dust whence it came, and the soul go back to God who gave it.

This difficult portion of scripture, I flatter myself, the reader will hereafter find something less obscure and incomprehensible. It is ever delightful to obtain clear ideas, to discover the exact import of revelation. For a view of the authorities, by which Dr. Hodgson has endeavoured to support his new renderings, the learned reader is referred to his notes. I close this communication, by exhibiting the two versions in opposite columns.

New Version.

1. But remember thy Creator in the days of thy youth, ere the evil days come, and the years arrive, when thou shalt say, no pleasure have I in them.

2 Ere the sun grow dim, and the light, and the moon, and the stars; and ere the clouds, after rain, return again.

3. Ere that day come, when the guardians of the house shall tremble, and the men of valour shake; when the grinding-slaves, forsaken, shall stop; and the watchmen on the battlements mourn.

4. When the doors shall be shut in the street, and the sound of the mill not be heard; when the bird shall with shrieking arise, and all the daughters of music retire.

5. Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets:

6. Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

5. *When pleasure shall be despised, gratifications be abhorred, and the desires be extinguished; when man to his long home shall now be departing, and the mourners be standing round in the street;*

6. *Ere the silver thread shrink, and the golden cup be bruised; ere the pitcher be broken at the well, and the wheel at the cistern be shattered;*

7. *Ere the dust return to the dust whence it came, and the soul go back to God who gave it.* A.

THE INFIDEL RECLAIMED.

THE following is an extraordinary instance of the goodness, and the power of omnipotence, to one of his benighted children, related by Frederick Smith, a minister of the society of friends in London, in a letter to John Murray:

I became acquainted with a native of Ireland, his name Francis Nugent, who, in his early youth, went to Germany, where he was educated at one of the Colleges there; and was brought up in the Roman catholic persuasion; the inconsistency of which, he told me he very early saw. The bigotry, superstition and wickedness of the priests, was such as to give him a disgust to religion; believing, he said, that the foundation of it was dissimulation and priestcraft.

When he left the university he was introduced to the Emperor Joseph the second, to whom he was one of the Lords of the bed-chamber; and he became an officer of rank in the German army;

a part of which he commanded in a war against the Turks. The emperor made him a count, in addition to his hereditary titles of marquis and viscount of Valades-to in Spain; he was also a grandee of the first order in that kingdom; besides which he was related to some of the first nobility in England and Ireland.

At the commencement of our first acquaintance, he expressed a wish to know something of the principles of Friends; and on having read Barclay's Apology, on returning it, he told me, it was the best written book on divinity he had ever seen; and if it were possible to act according to the sentiments contained in it no man could act wrong; but he added, I have something to say to you in private, and which I hardly dare to say to any other man. Unfortunately for me, I do not believe in any system of religion: I do not even believe in the existence of a God. You may be assured

the heart." The friend said but little more; to the person it was addressed to, it was a volume; it was to him as though the windows of Heaven were opened. To myself, it was an opportunity never to be forgotten.

About two days from the above period, my friend called on me in the evening, and requested to have some conversation with me, and which I readily agreed to. Without any preface he told me, that he knew not how he could be sufficiently grateful to me for the patience I had endured with him; or for the kind concern I had invariably manifested for his welfare, but he added, "I believe it will give you inconceivable pleasure to be informed, that I have now not a doubt remaining. I am abundantly thankful to that Almighty Being, who in mercy has made himself known to this poor benighted heart of mine, in some degree through the instrumentality of that dear woman, though I may acknowledge to you, that before a word was spoken, the business was nearly effected. I had taken great pains, as you know, to invalidate the scripture testimony; but at that solemn and heavenly opportunity, all the arguments I had made use of for this purpose, reverted back, and I became confounded and ashamed, I felt as it were all at once, the certain evidence of a kind and merciful God; which so overcame me, that I could only show my love and gratitude, by my tears, so that for a while I appeared to myself in Heaven; that is, in a situation of mind, far beyond what any earthly mortal could bestow. The dear woman was doubtless sensible of my situation, and confirmed

to me, the evidence I had felt in my own soul."

"I this evening thought, that though I had been thus favoured it would be difficult to point out or explain the Divinity of Christ, a thing which I then conceived as altogether absurd. But on coming up your steps, and waiting to speak to you, the whole mystery was unfolded with the greatest clearness and satisfaction to my own mind; and now I have no doubts on that subject"

He also entered on the subject of the creation of man, his fall, his complete redemption through Jesus Christ; and other religious topics, in a way that struck me with astonishment, because his explanations though confirming, as to the evidence of these great and important truths, were conveyed in language very dissimilar to what has usually been written on these subjects. In short, it appears as if a ray of divine light and intelligence had been afforded him, as a certain confirming seal to the evidence he had felt of the being and of the power of God.

His very nature at this time, seemed altered, and his countenance seemed changed, as from the haughtiness, which his outward rank in society had given him: his disposition now became mild and passive, like a little child, joined to the simplicity and innocence of a lamb. Soon after this occurrence, he called on me one morning, when during the previous night there had been a dreadful storm attended with violent thunder and lightning. He related his feelings at that time, which were very striking. He said, that previous to this storm, he had nev-

er known what the fear of death was: he had supposed it to be mere annihilation, and that both soul and body would be destroyed at the moment of death; the fear of which had never given him any concern; but now it was different; he saw his awful situation; that perhaps in an instant he should be in the presence of that Being he had contemned during his whole life.

His sins were ranged in order before him, and he felt all the horrors of self condemnation and fear. In this situation he was led to pray fervently for forgiveness for the past, and preservation for the future. It was a new scene in the period of his life, the effect of which, words could not express. After his mind had been thus graciously visited and enlightened; his natural imperious temper would sometimes show itself, with sudden fits of passion; for this he was always penitent, and often expressed his sorrow. Perhaps this was permitted to convince him of the necessity of watchfulness, and that he should guard against too great dependance on past experience, or too much confidence in his natural strength, and that in order to reap all the advantages, of so much divine favour, great humility, and self abasement would be necessary. It is but justice to him to say, he never showed any intemperate behaviour towards me, he always

treated me with the greatest respect. He had a sister in Germany, a Roman catholic, married to a nobleman. He lamented his being obliged to return to Germany, where he said he should be surrounded by Romish priests. Previous to his departure he requested some of Friend's writings: acknowledging that he felt more satisfaction in reading them, than any other. He attended Friend's meetings regularly till he left England.

FREDERICK SMITH.

N. B. In the second paragraph of the foregoing narrative we find Mr. Nugent expressing his views of the catholic clergy in Germany, and of the protestant clergy in England. It should be remembered that when he uttered these indiscriminate censures, he was an *atheist*, and had no belief in any system of religion. His censures, however, might be correct in regard to individuals with whom he happened to be acquainted; but such *wholesale* censures of sects or classes of men are generally unjust. We dissent from each of these churches, and we doubt not that there have been, in both, many dissolute and abandoned men among the clergy;—still we believe that there have also been many pious and benevolent men, both in the Romish church and in the Episcopal church of England.—ED.

MADAM ABIGAIL ADAMS.

MR. EDITOR,

If the following character of Madam Abigail Adams, consort of President Adams, who died Octo-

ber 28, 1818, aged 74, taken from a discourse delivered at Quincy on the Lord's day after her decease by the pastor of the Congre-

it is a subject that has given me a great deal of thought, and when I came into this protestant country, I had hoped I should have discovered the essence of truth; and that the protestant clergy would have given the lie to the impressions I had imbibed, from my early prejudices on account of the dissolute and abandoned lives of the Romish clergy. But alas! I perceive there is the same system of deception carried on in England, as in Germany: the clergy have only one thing in view; and that is the accumulation of wealth, and where it can be done, to endeavour after splendor and aggrandizement. As to their flocks, it is a matter of no consequence to them, whether they are wise or ignorant, it appears no part of their study to aim at their religious improvement; so that I find myself just where I was. I find that all mankind are alike; they pretend to religion and that is all; they talk of it and there they leave it. As a confirmation of what I say, I may inform you, that on my first coming into these parts, I paid a visit to my relations in Ireland, who shewed me great hospitality and kindness, and as is usual in that country, there were large convivial parties, where neither the manners, nor the conversation would bear much reflection even in an infidel, as I supposed I should be called.

It happened one evening, that the conversation took a religious turn, in the course of which I inadvertently leaned towards scepticism at least; on which one of the company hastily said, "surely sir, you do not doubt the existence of a Supreme Being?" to which I replied, "what are your senti-

ments on that subject?" "Why sir, my sentiments are these; I look upon the Almighty as of infinite purity: as the object of both love and fear; that I am in his immediate presence; that it is through him I live and move and have my being; I consider that I am amenable to him for every action of my life; that if I do evil voluntarily, I run the hazard of his eternal displeasure, and wretchedness will be my portion; but if I act according to his will I shall be eternally happy." "Is this sir really and truly your belief?" "Yes sir it undoubtedly is, and is also the belief of every well regulated christian."

Then, sir, how comes it to pass, that your actions correspond so little with your profession? Is it possible that such a hear-say evidence as this, would convince me were I an atheist, of the truth of God's existence? Has any part of your conduct, since we have been so often together, manifested either love or fear, or reverence for this object of your pretended regard? I wish not to give you offence, but see, whether there is any thing like consistency in your declarations, and in the conduct I am led to fear you are in the habitual practice of? My friend seemed confused and thoughtful, and I immediately turned the discourse to another subject.

I was much struck with so much of this conversation, and was considerably more so, when he told me in confidence, that he had left Germany on account of his objections to serving any longer in the army; that the thoughts of taking away the life of a fellow man, had become distressing and perplexing to him; so much so

that he could in no way become accessory to the death of a fellow creature.

I felt much interested for this person and carefully concealed from every one what his sentiments were. I apprehended, where there appeared so much sincerity, the Almighty would in his own time reveal himself to him.

He seemed much gratified in attending our religious meetings, and I have many times seen him much affected and in tears in them. He used frequently in a modest way, to argue the point of his disbelief with me, but never I believe, as to himself, to much purpose. I lent him several books where the existence of a God was treated on, but all seemed unavailing. He had made notes in a Bible I had lent him, almost throughout the whole book, in opposition to its precepts and doctrine; and towards the close of the period of his infidelity he requested I would lend him Newton's Principia, which I refused; on the belief, that he had wandered so much in the dark, by seeking *for that without*, which was only truly to be found within, that I advised him to keep his mind still and quiet, adding, that I believed the Almighty would one day make himself known to him; but he must not be surprized, if he should do it in such a way, as to all outward appearance, would in his view be contemptible. A few weeks after this, two female Friends, Ann Christy and Deborah Moline, having a concern to visit the families of friends who attended Westminster meeting; and as he had been a pretty constant attendant, and he was desirous of setting with the friends, his

name was set down with two others; and I requested the friends to let me set with them. Very soon after we were seated, divine goodness was pleased to overshadow this little assembly, I mean the silent part of it. The poor object of this little narrative in a few minutes burst into tears, and continued in this humble state for nearly twenty minutes before a word was uttered; when one of the females (A.C.) unlettered and unlearned as to human attainments; but who had waited for Christ to be her instructor; in a few words expressed herself to this effect; that she had felt an extraordinary solemnity on her first sitting down, which had continued to the present time, so much so, that she feared to speak, although she feared to keep silence, more especially as the subject which had come before her, was of a truly awful and solemn nature. Surely, she added, there is no person present, who has any doubts respecting the existence of a Supreme Being. If there is I would have such look into their own hearts, and observe the secret operations of a *something* there, they cannot but feel, more especially when they have committed an evil action: how does it torment the poor mind, and render it for a time in continual uneasiness. On the other hand, when they have acted well; have avoided the temptations to evil, what a sweet glow of approbation has covered the mind. From whence proceed, this uneasiness or this approbation? it must proceed from something. Man could not communicate these sensations to himself. Be assured they come from God. Nay it is God himself who thus speaks in the inmost of

debilitating weight of her malady, and that mind, which had been so clear and vigorous, was occasionally bewildered. Life, for several days, seemed to be suspended on a thread, which the motion of a leaf might rend asunder. But while reason was spared religion cheered and supported her soul. She expressed her perfect submission to God's will, and her readiness at his call to resign herself to his merciful disposal. Death came to her as the messenger of peace, to add *another* to the countless multitudes of pure, and happy, and immortal spirits. "Blessed are the dead, which die in the Lord; for they rest from their labors, and their works do follow them."

THE Editor of this work had not the pleasure of a personal acquaintance with Mrs. Adams; but, relying on the testimony of others, he believes that she was a person of distinguished worth. After assigning the preceding testimony a place in the Disciple, the following was received, we presume from another intimate friend of the deceased. By inserting it we shall doubtless gratify many readers:—

Obituary notice of the late Mrs. Adams, Lady of President Adams.

IN the death of Mrs. Adams, her friends and society lament no ordinary loss. The grave has closed over the mortal remains of one, whose character combined as much practical wisdom and substantial virtue as have ever been possessed by any individual. Society is not adorned with a purer example; virtue had not a

firmer prop; religion cannot number among its friends a more rational, intelligent, consistent, serious advocate and disciple.

Mrs. Adams was endowed by nature with strong intellectual powers. These were improved by a good education, and by the best use of the advantages afforded by the distinguished station in society which, in mature life, she was called to occupy, and by that extensive intercourse with mankind to which she was introduced, from her connexion with that great and good man, who was destined by Providence to perform a most important part in the affairs of human life; and who, by a faithful and magnanimous discharge of the highest duties of patriotism and philanthropy, is privileged to be enrolled among the most distinguished benefactors of his country and of mankind.—She might not, perhaps, be called an accomplished woman, as we now use the term, for female education, at the period of her youth, was very different from what it now is; but she was a truly enlightened woman, and adorned with the most valuable accomplishments of the understanding and heart. Her mind was richly stored from various reading, and her taste in polite literature highly cultivated and refined. Her observation of mankind was exact, and her acquaintance with men and things extensive. Her perceptions were quick and penetrating; her judgment sound and mature; her imagination brilliant; and the flashes of her wit, which continued to burst forth even amidst the snows of old age, rendered her the delight of those who were honored with her society.—Her conversation

was intelligent, frank and independent, and her manners remarkably kind and condescending, combining the greatest simplicity with a dignity and propriety which always command respect.

In her domestic character she shone preeminent. Never was there a more affectionate and faithful mother, and never was a woman more attentive to the appropriate duties of the head of a family. Ordinary minds, when placed in situations such as she occupied, dazzled by the glare of distinction, or inflated by the pride of rank and power, deem the common, yet most important duties and cares of domestic life beneath their regard; but her strength of mind, her excellent principles, her good sense and a high sentiment of duty, preserved her from even the shadow of a reproach of any neglect of this kind. On the contrary, they led her to be most assiduous and punctual in the performance of her family duties and attentive to every arrangement of domestic economy; and her servants and dependants experienced her maternal care and kindness. As a friend and neighbor she evinced a cordial sympathy in the prosperity and adversity of all around her; administering to the relief of the distressed whenever an opportunity was presented, and exhibiting a tender concern in sorrows which it was beyond her power to remove or assuage. The poor of her vicinity have lost in her a discreet and generous benefactor.

The excellencies of her character were consummated by religion; this formed its basis; this was the origin of her virtues; and

her eminent virtues did honor to the holy source from which they arose. She was a serious and humble Christian. Her religious sentiments were of the most enlightened and enlarged nature, truly worthy of herself; and were of that practical character which gave them an habitual influence over her conduct: they afforded to her direction and support amidst the various trials of a long life;—and, we humbly trust, she has departed to enter upon the rewards of her faith and hopes.

The evening of her life was marked by a cheerful serenity, and her virtues, reflecting the mellow tints and the rich lustre of mature age, exhibiting rather the beautiful scenery of autumn than the desolation of winter, imparted delight and instruction to all whose privilege it was to observe her in this interesting and venerable period.

Greatness and goodness, intellectual superiority, and a correspondent eminence in virtue, are not always found united;—in her the combination was consistent and complete; and human nature has seldom, if ever, more fully or more beautifully displayed its noblest attributes. By those persons who knew her, her memory will ever be cherished with the highest veneration. To the young, emulous of the best distinctions which this life affords, her conduct may be held up as one of the purest models for imitation; wisdom and virtue claim her as a favorite daughter; and, those who are capable of estimating the highest order of moral excellence, mourn in her death the removal of one of the richest ornaments of her sex and species. The light and life, long quivering in its socket, has

gational Society in that place, should be thought worthy of insertion in the Christian Disciple, it is at your disposal. Speaking of the blessedness which awaits the christian in a future world, he observes,

In this blessedness we have reason to believe the respected and beloved friend, whose remains were yesterday committed to the tomb, is gone to partake. Her acquisitions and her virtues, the devotion of her time and faculties to the great purpose of her being, that constant and extreme veneration of God, which pervaded her soul, that impressive sense of her responsibility to him, which led her to connect the motives and the actions of her life with the solemnities of a future judgement and the retributions of eternity, while they raised her in the estimation of all, who were favoured with a knowledge of her character, must also have recommended her to the approbation of *Him* to whom she has given her account. Madam Adams possessed a mind elevated in its views, and capable of attainments above the common order of intellects. Her discernment was quick, her judgment solid, and all her faculties so happily adjusted as to form at once the intelligent, discreet, and captivating mind. In the dispositions of providence her lot was cast in a period of time and on a theatre of duties and events favourable to the developement and exercise of her powers. Her opportunities for improvement were not lost. An habitual intercourse with some of the most enlightened characters at home, and in her travels abroad an acquaintance with some of high rank and attainments in other countries, and a subsequent

correspondence with them, united with a taste for reading and reflection, had enriched her intellectual treasures, and stored her mind with a fund of rare and useful knowledge. Her acquaintance with men and with events, with the civil and political interests of her own country was deep and extensive. Conversant with the circumstances, that led to the dismemberment of this from the parent country, and partaking in the feelings of the leading characters in the mighty struggle, she had early formed an attachment to the liberties of her country, which was strengthened by her connection, and sympathy, and co-operation with the bereaved companion of her life in the exalted stations he has filled.

But though her attainments were great, though she had moved in the higher walks of life, and was fitted for the lofty departments, in which she acted, her elevation had never filled her soul with pride, nor led her for a moment to forget the feelings and the claims of others. She was always the same meek, and humble, and obliging christian; nor will one voice be heard, uncommon as it is, but in commendation of her worth.

Her conversation was adapted to improve and endear those, who were favored with the privilege of her acquaintance. She was easy of access, communicative in her intercourse, and all, who were admitted to her presence, were both entertained and made happy.

In her domestic character, in the oversight and management of her family concerns, in her discretion and prudence, and in all the qualities that could contribute to the comfort and well-being of her

household she stood almost without a rival.

Among the members of this society, who had long known her excellencies, she was beloved and respected without a solitary exception. The tidings of her illness were heard with grief in every house, and her death is felt as a common loss.

To the afflicted she had consolations to impart, and to the destitute her charities were timely and unremitted. Multitudes in sickness and in want have been the subjects of her liberal distributions, and have occasion to rank her among the first of earthly benefactors. Often has she wiped the tear from the cheek of sorrow, and carried relief and comfort to the mansions of cold, and hunger, and nakedness. Her deeds of kindness, her sympathy in the sufferings of those, who in the allotments of providence were struggling with poverty, are inscribed on the imperishable records of eternity; and will, we doubt not, be a source of happiness to her, when the treasures of the unfeeling and the merciless are no more.

In her religious faith and character she was among the disciples, whom Jesus loved. Early initiated into the belief of the christian doctrine, its heavenly influences had diffused a lustre over all the faculties of her soul, and formed her to the mild and humble, to the amiable and engaging temper, which all beheld and admired. Her faith in the gospel was built on rational and solid grounds. The conversation and the writings of infidels, which she had heard and read, were unable to shake the firmness of her hold on that system of light and comfort, of purity and hope, which the

christian revelation presents. In the religion of Jesus, she saw the character of God in all its holiness and perfection, in all its adorable and endearing excellencies. She viewed it as a system of benevolence and love, as designed to enlighten and purify the soul of man, to exalt his views and pursuits, and to train him up for a nobler existence, for an endless career of improvement and happiness. Having deeply imbibed the benevolent spirit of her master she had nothing of the bigotry and exclusiveness of sects and parties; but could see the followers of Christ, the destined subjects of eternal salvation, no less in *this* than in *that* denomination of christians. In *her* estimation the creeds of erring mortals were less than nothing, and doctrines of no further importance than as they contributed to the growth of virtuous dispositions and the moral improvement of the character. *Her* religion was the religion of the heart and the affections. It was that religion, which we cannot but think will abide the trial of the last day, and continue with the soul, when the "hay and the stubble," the follies and the distinctions of flaming partizans shall be consumed.

But we are drawing to a scene, where the christian's faith and hopes are felt in all their unutterable importance, in all their sublime and consoling effects. The approaches of the last enemy were rapid, but not overwhelming to her mind. A constitution, which for thirty years had suffered without any long intermissions the most violent attacks of disease, was unable to sustain with the strength of youth the final shock. Madam Adams sunk under the

expired on earth, but will be enkindled anew, and burn with a pure flame among the inextinguishable lights of the celestial world.

This imperfect and inadequate sketch of her character is the trib-

ute of gratitude and respect from one, who esteems it among the greatest blessings of his life, that he was honored with her friendship. C.

Nov. 12, 1818.

POETRY.

For the Christian Disciple.

NEW-YEAR EVE.

WE all have a spark of the imaginative in our system. All experience something of REVERIE. When the sun is going down, and in the twilight of a Sabbath eve, how refreshing to view the rosy clouds of the west; and while they flow along the expanse like waves, to pause and listen, as if we might actually receive some breath of their murmuring.— But more often, like the enthusiast of nature so finely portrayed by Wordsworth, we contemplate their motion as *silent* and *dream-like*:

The clouds were touched,
And in their *silent faces* did he read
Unutterable love! *Sound* needed
none,

Nor any *voice* of joy: his spirit drank
The spectacle! sensation, soul, and
form,

All melted into him.

How many associations, hopes, and remembrances awake in the mind! Some emotions of this nature, produced by a remarkably brilliant sunset, the author of the following Hymn attempted to embody, at the very time of enjoyment.

SABBATH EVE, Jan. 1, 1815.

WHILE waves of light un murmuring
flow

Above yon western sphere,

Vol. VI. No. 12.

We welcome thee, thou HOLY EVE:
To God and nature dear.

But lo! the rainbow waves along
Whose beauteous footsteps glow?
Who spreads that soft material robe
Round Herrick's mount of snow?

JEHOVAH's rich effusive smile
Illumes the billowy sky,
A gleam of heaven unveiling there
To man's believing eye.

Would HE the blight of wo remove?
Our comforts are secure:
O breathe upon our virtues' bloom,
Their bloom to fruit mature.

Still bless our little number, Lord,
With mild composure's charm;
Bright faith bestow, celestial beam,
Untrembling at alarm.

While we implore this light of life,
To soothe, or bliss impart;
The healing ray diffuse afar
To every friendly heart:

And as they view yon new-year
throne,
Where living glories dwell;
Let them, in sweet communion's
dream,
With warm emotion swell.

All hallowed Eve! beloved and pure
From heaven's etherial dome,
Form round their life the atmosphere
Of thine immortal HOME.

But ah! thy hues in wayward lapse
Pursue their parent sphere!
Farewell to thee, thou Holy Eve,
To God and nature dear,

WISDOM THE PRINCIPAL THING.

An Ode composed by Mr. Montgomery for the Anniversary of the Lancasterian Institution.

OF all that live, and move, and breathe,
 Man only rises o'er his birth ;
 He looks above, around, beneath,
 At once the heir of heaven and earth ;
 Force, cunning, speed, which nature gave
 The various tribes throughout her plan,
 Life to enjoy, from death to save,
 These are the lowest powers of man.

From strength to strength he travels on,
 He leaves the lingering brute behind ;
 And when a few short years are gone
 He soars—a disembodied mind :
 Beyond the grave, with hope sublime,
 Destin'd a nobler course to run,

In his career the end of time
 Is but eternity begun !

What guides him in his high pursuit,
 Opens, illumines, cheers his way,
 Discerns the immortal from the brute,
 God's image from the mould of clay ?

'Tis knowledge :—knowledge to the soul
 Is power, and liberty, and peace ;
 And while celestial ages roll,
 The joys of knowledge shall increase.

Hail to the glorious Plan ! that spread
 This light with universal beams,
 And through the human desert led
 Truth's living, pure, perpetual streams.

Behold a new creation rise,
 New spirit breath'd into the clod,
 Where'er the voice of Wisdom cries,
 " Man, know thyself and fear thy God."

INTELLIGENCE.

LETTER FROM REV. LEWIS WAY
 TO THE BISHOP OF ST. DAVID'S.

THE following extracts are from a letter dated at Moscow, Feb. 24, 1818. Mr. Way had been travelling on the continent to advance the objects of the "London Society for Promoting Christianity among the Jews." At Moscow he wrote to the Bishop of St. David's, one of the patrons of the society, stating his prospects, and the manner in which he had been received by the Jews and by others in the course of his journey. The pamphlet containing the letter, and several other important documents have been put into our hands by the kindness of Miss Hannah Adams ; from these we shall present our readers with many interesting facts.

"The first person, says Mr. Way, of the Jewish nation with

whom we conversed in Holland, was a respectable and well informed physician, a man of credit and learning. I told him, that the object of our journey was to carry the New Testament in Hebrew to his brethren. His observation was, 'Sir, if that be your design, and your conduct is conformed to the contents of that book, you will ultimately succeed. The only way to make converts of our nation, is to show them personal kindness, and prove that you consider them as entitled to the common respect paid to other people of different nations. But while christians are averse to receive well disposed Jews into their society, as is the case with us, how can they expect them to listen to your religion.'

"I am informed by several persons both Jews and Christians, that there are upwards of one

hundred families predisposed to make a profession of christianity, which they believe and teach secretly to their families, while some of them at the same time attend the synagogue."

Hanover.

A number of Jews in the higher classes have lately been baptized in this place, but with few exceptions it is to be feared chiefly with a view of obtaining civil privileges and admission into christian society,—a difficulty complained of by Jews in other places as much as at Rotterdam.

Prussia.

"The character and condition of the remnant of Israel, resident in the capital of Prussia, exhibits an appearance altogether dissimilar from that of any other place perhaps on the face of the earth. The rabbinical opinions and system have almost disappeared, and the commercial body is composed of men of more education and liberality of sentiment than the ordinary class of trading Israelites. The origin of these distinctions may doubtless be traced to the character and writings of Moses Mendelsohn, who passed his life in Berlin, and rose by dint of industry and the exercise of no ordinary capacity to a degree of literary fame and personal distinction which no Jew perhaps has attained since the time of Abarbanel and Maimon. He is honored by his Jewish brethren as a Reformer, but a Christian would see more of Voltaire than Luther in that part of his character."—

"The philosophical spirit they have imbibed from the reasoning and principles of Mendelsohn, has led the greater part of the Berlin Jews to reject the use of the Talmud, and a considerable party has

been formed under the denomination of 'Reformed Jews,' for whose use a splendid synagogue has been made at the expense of the most wealthy and respectable among them."

Russia.

"I presented the books and memorials of the Society to his Excellency Prince Galitzin, on Christmas day, with other copies for the use of his Imperial Majesty. I am happy to assure your Lordship that our utmost expectations are exceeded by the kind and Christian reception we have met with here."

"I cannot close my letter without stating—that having been honored with a personal interview with his Imperial Majesty at his own apartment, I am enabled to assure your Lordship, that the object of our visit to the Russian dominions has received the unqualified approbation of their sovereign. And when it is considered that not less than two millions of the descendants of Abraham are thus rendered accessible to the operations of our Society, we ought surely to be thankful to Divine Providence for this timely and efficient co-operation with our humble endeavors for their welfare."

"When I left England, I was forewarned of many difficulties which have vanished on approach. I was gravely told that I should meet with enemies at every step; and it is but a just tribute of thankfulness for the many mercies we have experienced from Him, who has all hearts at his disposal, to state that we have found this "*evil report of the land*," to be perfectly groundless. From Jew and from Gentile, from learned and unlearned, from Princes, Ministers and Ambassadors, Clergy

and Laity, we have experienced uniform respect, and received unlooked for help and support; and if Societies have not yet been established, or large contributions levied in the places we have visited—much prejudice has been removed, much attention awakened, and some seed sown, which will doubtless spring up in its season.”

LETTER FROM AN ELDER OF THE
REFORMED JEWS, TO REV. L.
WAY.

THE following are extracts of a letter from an Elder of the Reformed Jews, dated, Berlin, Oct. 21, 1817. The writer was probably one of the disciples of Mendelsohn:—

“You, sir, I say it with a joyful conviction, are a true Christian, one of those few whose hearts are truly filled with the holy idea of their Preceptor, who understand the full meaning and weight of his Divine doctrine, and who know how to represent it in their life and actions to the benefit of their fellow creatures.

“Love, charity, those significant words which the Founder of the Christian faith pronounced in such an enforcing manner, with you they are not words only as they are with so many other men; they are the animating principles of your mind; they have inflamed you with a noble zeal, to reach the hand of love to your brethren, and to lead them to peace and everlasting felicity. O what an exalted design is yours!

“—But, sir, give me leave to ask you one question. I may venture to lay it down before you, who love truth and sincerity in every shape. You, sir, who are so earnestly bent to promote the

happiness of mankind, why do you not turn your pious endeavors towards making those that are Christians already—but merely by name—better acquainted with the true dictates of their religion? Why do you not persuade your brethren in the faith, that pure and divine as it is, it can lead them to felicity only as it influences every motion of their heart, and every action of their life?

“The design of your great Master was to found a universal religion, confined to no place or nation, a religion for the salvation of the world: He grounded his precepts on the moral nature of man, on the two holiest principles planted in the human mind, *faith* and *charity*. Yea, he commanded even to love our enemies, knowing that enemies can be converted into friends by confidence in this their moral nature, by exerting love and charity towards them, by showing a gentle pardon for their errors and offences. Such were his noble intentions, such was his beneficial aim!

“Now, I may ask, sir, can there be found in the life and behavior of most of those who call themselves Christians, the least sign of such a pure universal love? Nay, are not the actions of the most of them wholly contradictory to that which was practised by Christ? In every part where the Christian religion is predominant, those who profess another faith are hated, despised, persecuted, and cruelly driven out. Even the Christian priests do not forcibly reject this evil, but as idle spectators, they permit it to grow up every where.

“Turn your eyes with impartiality to the history of ancient or modern Christians, and your benevolence will ask no farther

proof, that what I urge is nothing but the strictest truth. Under such circumstances can the Christian religion be spread by conviction? Can those who misunderstand its mightiest principles hope for many proselytes? The unenlightened non-Christian cannot be persuaded of the beneficence of a doctrine that makes him undergo so many persecutions. He whose mind is enlarged by knowledge feels, it is true, a great veneration for the pure and exalted principles of Christ, but he can have no confidence in his followers."

—"I am firmly persuaded that the greatest part of the Jews would long ago have embraced the Christian faith, if they had found a true christian and brotherly love in the Christians; for the spark of the divine flame that lies slumbering in the human breast can only be awakened by love."

—
Whatever may be thought or said of the opinions of this Reformed Jew, in other respects, it must be acknowledged that he has given a correct and humiliating picture of the inconsistency of those who profess to be followers of Christ, and yet indulge the spirit of hatred, contempt and persecution towards unbelievers. We think also, that he is correct in supposing that no great success in the attempts to convert the Jews can reasonably be expected, unless the efforts be made with the conciliating spirit of the Gospel; and that much more might have been effected before this time had the Jews been treated by professing Christians according to the precepts of our religion. It is indeed true that the Jews, in the days of our Savior, persecuted him, and

afterwards his followers; but this is no apology for the persecuting spirit of Christians towards the Jews in later times. The testimony which this disciple of Moses Mendelsohn has given in favor of the beneficent character of the Christian religion, as taught by its founder, is truly just and important. If this favorable opinion of the character of Christ's instructions should become general among the Jews, and they should in future be treated with that kindness which the gospel enjoins,—it will not be long before the tribes of Israel will be seen bowing the knee to the Prince of peace, acknowledging him as Lord, to the glory of God the Father.

REMARKABLE UKASE OF ALEXANDER.

Regulations respecting the Society of Christian Israelites.

IN order to insure to the Hebrews who have embraced the Christian religion—of what confession soever it may be—a peaceful abode in the bosom of the Russian empire, we have permitted them to form among themselves a community under the denomination of THE SOCIETY OF CHRISTIAN ISRAELITES—but to promote among the members of that Society industry, trade, and all kinds of useful business, we constitute the following regulations.

1. Lands for settlement and domestic economy will be assigned by the crown to the Society of Christian Israelites gratis, and for an everlasting possession to them and their posterity. These lands will not be assigned to each individual in particular, but to all in common: And for this reason they can neither be sold nor pawned,

nor in any other way be brought into the hands of others, but must always remain an unalienable property of the whole community.

2. On these lands appointed for them they may, if they please, settle on their own account, and build every kind of establishment, borough or town, according to their means and circumstances. It is likewise left to their choice either to build all in common, or each one for himself, provided he does not exclude himself from these connexions of the Society unto which they must all without exception belong.

3. Those Christian Israelites who enter the Society, as also to their posterity, will be allowed an equal, full and entire freedom of the Christian confession of faith without any difference; and each confession permitted to enjoy their divine service according to the rules of their church. Consequently the congregations of each Christian confession, which belongs to the union of the Society, may build and establish churches, schools and institutions for education, or other God-pleasing purposes, according to the principles of their own church.

4. The Society of Christian Israelites will stand under *our* protection, and be dependant only on the Committee established in St. Petersburg for the management of their affairs, who are bound to watch for their welfare, and to whom alone they have to give account of their concerns. On this ground not one single government of the place where this society may found their establishment, has to exercise any power over them, or mix with their affairs. The preachers who may be appointed in their settlements are

to apply in necessary cases to the said Committee, according to laws which respect all other colonies settled in the Russian dominions.

5. The Society form an Office for the management of their internal affairs, consisting of different members chosen from among themselves, viz. two Superintendants and four Assistants, approved of by the said Committee, under the name of Office of Administration for the Society of the Christian Israelites. This Office is permitted to have its own seal; and it is their duty to care as much as possible for good order in the Society, and to reconcile any misunderstanding, disunion or quarrel among themselves, which may come before them; but what respects disputes about property, hereditary possessions, and similar civil affairs, or individual criminalities, that must, according to the common laws of the empire, be examined and decided by their respective courts of justice. The office has also to erect in the settlements a police of their own, for the maintenance of peace, quiet, and order; and it is at the same time bound to keep a watchful eye over the conduct and behavior of every one of the Society's members. Rebellious, disobedient, and immoral members, who are only an offence to others, they must expel from their Society, after they have informed the Tutelary Committee concerning it, as they are also bound to do respecting every member whom they are newly receiving into the Society. Every one who is expelled, forfeits in consequence all the rights and advantages granted to the Society.

6. All civil rights are hereby granted to every member of the Society of Christian Israelites,

and that not only in their own colonies, but every where throughout the empire. Accordingly they may, after paying the duties established by the Tarriff, carry on trade in or out of the country, and follow mechanical business, arts, and professions: they may possess houses, keep shops, and establish every kind of fabric or manufactory without the necessity of being enlisted in any guild or corporation: they are also freed from all service, as will be defined in the sequel under a particular paragraph.

7. The members of the Society of Christian Israelites are permitted upon their appointed lands to brew beer, distil brandy, and prepare all sorts of waters and liquors not only for their own use, but also for sale to travellers, who may pass their settlements: but they are neither permitted to export such liquors from their colonies, nor to sell them out of their borders.

8. No person whatever, either of the crown or private, not belonging to the Society of Christian Israelites, is permitted to set up inns, public houses, or other buildings for similar purposes upon their lands,—nor is any stranger not belonging to the Society, permitted to settle among them without their particular permission. But if the Society express a desire to receive some person among them for a time, they are permitted to do so, provided the persons received by them have regular passports, and the governors of their concerns, or the Office of Administration, be surety for them.

9. The Office of Administration for the Society of Christian Israelites obtain hereby a right to

give necessary passports to the members of the Society, which passports must be signed by the Superintendant, and furnished with the seal of said office. Such passports will be of value only for travelling within the empire; but in order to travel beyond the frontier, or to come from foreign countries into the empire, the members of this Society may be furnished with passports from the general legitimate authorities.

10. All who enter the Society are hereby liberated from *all sorts of civil and military services*. But if any of them should himself wish to enter this or the other service, he may be appointed to it. All settlements and houses of the Christian Israelites who belong to this Society will be likewise freed from all kinds of quartering soldiers, keeping posts, and giving horses, and from all other similar duties of the country. But if some person should be sent to the settlements by the Committee appointed for the Society on any business, enquiry or visitation, he must be duly received.

11. Every colony of the Society of Christian Israelites is permitted to have continually one of their members residing at St. Petersburg, under the name of Trustee, or Agent, to execute their commissions, and dispatch all their business with the Committee appointed for the management of their affairs.

12. All who enter the Society of Christian Israelites have freedom from all duties for twenty years granted to them: when this time is expired, each of them will have to pay the same duties which all Russian nations are bound to pay according to their different stations, viz. tradesmen, the regular

per cent of their capital; artists and professional men the civil duties.

13. Foreign Hebrews, who after they have embraced the Christian religion, should wish to enter the Society, settle on the same appointed lands, and to partake of the right granted to them, have perfect liberty to do so. They may leave Russia again whenever they should please, as is likewise permitted to all other members of the Society, provided they first pay their debts and three years duty to the crown, from the capital they have raised in Russia, according to the account which the Superintendant of the Society will conscientiously give concerning it.

14. It is left to the discretion of the Tutelary Committee to draw up, on the principles here laid down, the more circumstantial rules, both respecting the local management, public institutions, and all other affairs which may contribute best to the order and happiness of all, but especially with respect to institutions for moral cultivation and education of youths according to the true principles of Christianity.

ALEXANDER.

*St. Petersburg,
Easter Sunday, March 25, 1818.*

The foregoing Ukase was accompanied by two others of the same date, relating to the same object. The one which we have given complete is the second of the three. The first is entitled—"Order to the Governing Senate"—in which the Emperor proclaims his noble purpose, and names the views and motives by which he has been influenced to take such extraordinary steps in favor of the Christian Israelites;—in which he

also informs that "advantageous and convenient places for settlement, with adjoining lands, will be appointed to the converted Hebrews, in the Northern and Southern governments of the empire," and that Prince Galitzin, as Minister, is to be at the head of this establishment.

In the third Ukase his Majesty names the President and Directors who will constitute the Tutelary Committee,—leaves it to them to appoint secretaries and clerks, and to add to the number of the Committee, if a greater number shall be found necessary. "The members of the Committee are declared to enter upon their labors simply out of zeal for the cause, and consequently receive no salary. To the Secretaries and Clerks however, they are to assign such salaries as they think proper. For this and other necessary expenses his Imperial Majesty orders for the present 10,000 rubles to the Committee's disposition—of which they will have to account to Prince Galitzin, who will report the same to the Emperor."

The following extract from a letter to the Rev. Dr. Steinkoff, dated at St. Petersburg, April 20, O. S. 1817, will show that the Committee have commenced their labors, and that the measure adopted by the Emperor has excited great expectations.

"The peculiar aspect of the times in which we live,—the favorable impressions towards Christianity prevalent among many Jews almost in all nations—the singular advantages enjoyed in Russia for promoting a work of this kind, seem to encourage the hope that it is perhaps the will of the God of Israel that the great

restoration of his chosen people should commence at least through the instrumentality and under the benign and pious reign of this chosen and anointed servant Alexander, the Cyrus of the church of God in the latter days. Pursuant to the Imperial Ukase of the 25 of March, the Committee for superintending the affairs of the Christian Israelites was founded on the 4th of April, in a full meeting of its members. The meeting was opened by reading the Imperial Ukase relative to this benevolent object; after which his Excellency Popoff, President of the Committee, addressed the members as follows:—

“Chosen and appointed to this new undertaking by the will of our most pious sovereign, let us enter upon it in humility of spirit as loyal and zealous subjects,—in simplicity of hearts as true Christians,—in unity of spirit as brethren, sons of one Father, who is God.— Our most humane sovereign, being guided in his conduct by Christian principles feels for the present condition of the children of Israel returning to the Lord their God, and beginning to see that salvation which he hath prepared before the face of all people. The helpless condition of these converts has accordingly given rise to peculiar arrangements in favor of these descendants of Abraham, somewhat similar perhaps to what took place when the Lord stirred up the spirit of Cyrus, king of Persia, to build the house of the Lord God of Israel.”—

We cannot but regard the proceedings of Alexander in relation to the Jews, as among the most auspicious and pleasing occurrences of this eventful age,—

adapted to excite much reflection in every country, and to diminish the sufferings of the Israelites in every part of the civilized world. The Ukase contains many benignant provisions; but the perfect liberty which is granted to every Christian Israelite to be of this or that denomination, whose opinions best accord with his own, and his entire exemption from all “*military services*,” are traits as admirable as they are uncommon in the history of despotic governments. Happy would it be for rulers and for subjects if such liberty of conscience and such exemption from military services, should be extended by the several governments of christendom to every denomination of Christians, and to every class of men.

The Holy Alliance of the three Sovereigns which was formed in 1815,—and in which it is supposed the Emperor of Russia was the principal agent—was of a character so uncommon as to excite both wonder and jealousy. Many intelligent men were disposed to regard it as a detestable species of political intrigue. Three years, however, have passed away since that remarkable occurrence; and it may now be asked, in what respects have the public acts of Alexander been contrary to the principles which he then avowed? And is not the Ukase in favor of the Jews accordant with those principles? Should this Emperor persevere in a course consistent with his public declarations, he will probably be a greater blessing to the world than any other man who has been permitted to wear a crown or sway a sceptre. He may indeed disappoint the fondest hopes of the many millions

whose eyes are fixed on him as an instrument of great good to the human family; and it should be the humble prayer of every Christian that the widely extended power and influence of this monarch may never become subservient to mischievous designs, and that all his future conduct may be of a character to evince the sincerity of his professions of good will to man.

IMPORTANT LETTER FROM BETHLEHEM, PENN.

THE following letter was addressed to the Corresponding Secretary of the Massachusetts Peace Society, by a venerable Minister of the Society of United Brethren—one who had long been employed as a Missionary among the Indians. The intelligent reader will be able to discover some of the true sources of our destructive and exterminating wars with the Indians; and also the *principal reason* why the many benevolent efforts, to civilize and christianize the Indians, have been in so great a degree, unsuccessful. We forbear to give the name of this worthy Minister of the Prince of peace, for this reason only—we venture to publish the letter without having asked his consent, and it is possible that he did not expect it would appear in print.

Bethlehem, 16th Nov. 1813.

SIR,

A few days since, I was honoured by your favour of the 7th inst. and three Numbers of "the Friend of Peace," for all which I return you my best thanks. I have also, after giving the same an attentive perusal, put the whole into the hands of the Directors of the Society for the same purpose; meanwhile, as an individual member of the Society of United Brethren—and to whom in this instance your letter was directed with the request of an answer, I now cheerfully comply.

That the Society of United Brethren are friends of Peace, and averse to Wars and bloodshed, is character-

istic with a body who have united for the purpose of being followers of Christ and obedient to his precepts. In our Church Litany (and which is the same all over the world where we have Congregations) we pray:—

"Watch graciously over all Kings, Princes and Governments, and hear our intercessions for them all!

"Grant and preserve unto them thoughts of Peace and concord!

"Guide and protect the magistrates of the Land wherein we dwell,—and grant us to lead under them a quiet and peaceable life, in all godliness and honesty! (And again.)

"O thou preserver of men," send help to all that are in distress and danger!

"Be the Saviour of all men; 1 Tim. iv. 10.

"Have mercy on the whole Creation. Rom. viii. 19, 22.

"Unite all the children of God in one Spirit. John xi. 52.

"For the sake of that Peace which we have with thee, may we live peaceably with all men. Rom. xii. 18, &c."

This short extract, will then sufficiently evince the peaceable disposition of our Society.

The cruelties committed *during* wars—the *calamities, misery, poverty* and wretchedness, numbers are brought to thereby; and the effects wars have on the morals of many; although so well depicted by able writers in the Numbers you sent me—yet, in my humble opinion, do not reach to the whole extent of guilt which we bring upon ourselves, by giving way to the war spirit. Do not wars frequently hinder the spreading of the gospel, nay operate in a *direct way* against this part of Christian duty? Is it not evident, that wars, and the murdering spirit attendant on the same, are repugnant to the preaching of the gospel, and the conversion of the heathen—a duty which our blessed Lord and Saviour—the God of peace, has commanded his servants to perform—"to preach the gospel to all nations of the earth," &c. What pains have alone the Society of United Brethren taken to do *their* part in this great work! what hardships,

dangers, and privations have they been subjected to—willingly endured for the sole purpose of gaining souls for Christ, from among the heathen of *this* country! Ever since their first landing in this country they have been intent on this subject. Their Missionaries have exerted themselves to their utmost in doing their duty—in being faithful to the trust committed to them. Some have persevered at their posts until death relieved them from their labours; one of whom, departing this life at the age of 87, had for upwards of 60 years been a Missionary, and within the last 40 years of his life, not been in the whole, 6 months absent from his post, and what had he witnessed during his long service? In Georgia where the brethren had in the year 1735 began a Mission among the Creek Indians, while the prospect was at best—the affection of the Chiefs gained—the nation agreed to have the gospel preached to them—a school-house already built for the education of their children; that already in the year 1758 this establishment was broke up, in consequence of a war having broke out between England and Spain—in which the brethren with the rest, were to turn out against the latter; but fighting and killing being not only contrary to their principles, but also in direct opposition to the service they were engaged in, they rather chose to leave that country, and engage in Missionary labours among the Indians, in the more peaceable province of Pennsylvania, and the Colonies lying to the Eastward of this. But what a series of troubles—what persecutions had they, together with their converts to endure, during a course of thirty odd years labour, while they resided on this side of the mountains? How often were plots laid for their destruction, especially when wars existed; wars indeed, which we had justly brought upon ourselves, by our base conduct towards them. Though it was well known, that the Christian Indians, during the wars of 1756—63 and 64, who were living near the Brethren's Settlements, were under the care and tuition of Missionaries stationary with

them, and that these were peaceable, and took no part in the war; yet this would not satisfy a blood-thirsty rabble, calling themselves Christians; and it was but by the most strenuous exertions of Government and other humane friends, that they were saved from sharing the same fate as had befel the Conestogo Indians.—Compelled at length in the year 1772 to leave their fine improvements on Susquehanna, on account of the lands they lived on, together with that whole country being sold by the Christian Nations to the English—they emigrated to the Ohio—established themselves anew in their own country, where their prosperity soon became visible. They had formed and adopted good rules and regulations among themselves—they kept the Sabbath day holy, and after the manner all good Christians do, their children were taught to read and write; no intoxications took place at their peaceful villages; their temporal pursuits were principally agricultural; they declared publicly *against* wars and blood-shed, and when the revolutionary war commenced, they passed a resolution, that no one, joining, or taking up the hatchet against *either* nation, whether English or Americans, could or should be permitted to live with them. Their numbers had so increased, that they were at the time near 500 souls, dwelling in three different places, and their living so peaceably together and with a plenty of every thing they wished for, operated as an encouragement to others of their nation to join them—and who *were* about joining them, when lo! at the instigation of vagabond white people, who, under a pretence of attachment and loyalty to their king, had deserted from the American side, and gone over to the British—not however to serve in a legal way, but to act unbridled, or unrestrained, and have an opportunity of *plotting* and committing under the cloak of loyalty, the crimes of savage murder, on such of their former neighbours, whom they envied, as also on other inoffensive people. The Christian Indians, who until the fall of 1781, had lived unmolested, admired by their country-

men on account of their prudent conduct ; but suspected by those miscreants, that *through them*, their villany might, come to the ears of their countrymen, (the American people,) whom they had deserted and were now on the alert, to have such a people *out* of the country, and having at length by means of the evil reports made to their superiors ; and the suspicions raised among the neighbouring Tribes of the danger they were in, while these Christian Indians with their teachers were permitted to live in the country, gained their point so far, that an expedition of upwards of 300 warriors, headed by one of those miscreants, came upon them and both distressed and removed them from their peaceful settlements on the Muskingum to the wilds of the Sandusky country, where they were reduced to extreme poverty, and placed even in a worse situation than the suffering warriors themselves—and to compleat their misery, ninety odd fell victims, some months after, to a band of freebooters from the American side, while these poor half starved creatures—many of whom were women and children—had from extreme necessity, resorted to their forsaken towns, for the sake of bringing off some corn from their deserted fields.*

Such then are the effects of wars—they furnish hot beds of vice ; lead to plundering and to murders ; go out of the camps into the lurking places of emissaries, subaltern agents, &c. and you find a hellish brood, who instigate the savage to murder without discretion, man, woman and child, and when told by the manly Indian warrior (who is either too proud or too humane, to be a butcher of women and children,) “not women and children, only *men* in arms”—these will reply, “All! all! will breed lice!”

The foregoing short, but true relation, will shew how repugnant wars are to the designs and commands of our Lord and the head of his Church

* See Laskiel's history of the Missions of the United Brethren among the North American Indians, and “Brown's history of Missions.”

—and mortals *dare* to oppose his views and commands, nay, even find advocates for what they do! But for a want of proper energy and the case would have been reversed. Thousands of the Aborigines of this country might by the means of Missionaries from the different Christian denominations, have been, since the first settlement of this country brought over to a state of civilization and Christianity, had proper measures been taken on all sides to prevent *wrongs* and wars ; setting good examples, and adhering to the “golden rule, of doing to others as we would wish to be done to.” Yet it is not too late to reform, and indeed it is time we should think about it. Our country has within the last few years been swarming with beggars, robbers and murderers. Every war leaves its dregs to disturb and harass the peaceable citizen ; and well are those off, who escape the ravages and distresses caused by the incendiary, and the clutches of the midnight assassin.

What I have written above, is conclusive, much of which I had myself witnessed during a long course of years that I was stationary with the Christian Indians, including the whole of the time the revolutionary war lasted.

I am Sir, very respectfully, your obedient servant. J. H.

PROSPECTUS OF AN IMPORTANT WORK.

In the press, and will be published in the course of the present year, by ABRAHAM SMALL, No. 112 Chesnut-Street, Philadelphia, TRANSACTIONS of the Historical and Literary Committee of the American Philosophical Society, held at Philadelphia for promoting useful knowledge. Vol. I.

ABOUT three years ago a permanent Committee of the American Philosophical Society was established, for the special purpose of promoting Historical Knowledge and General Literature. From the first moment of their institution, this Committee have been assiduously engaged in preparing and collecting memoirs, original letters, state papers, and oth-

er documents, to serve as materials for the HISTORY OF THE UNITED STATES and of the STATE OF PENNSYLVANIA, and they have already on hand as much as will make up several interesting volumes, which they mean to publish successively, together with the results of their future labours and researches, for the information of their fellow-citizens, and the dissemination of Useful Knowledge.

Although this Publication, from its nature, will be essentially miscellaneous, the Publisher understands that the Committee have determined to dedicate each of their volumes, as much as possible, to a particular branch of the General Subject. For this reason, the volume now about to be published, will be composed entirely of matter relating to the Indian Nations of this part of North America. These Aborigines of our Country are fast decreasing in numbers, and will in time either be amalgamated with us by civilization, or otherwise disappear by the operation of causes which cannot be controlled; we should, therefore, avail ourselves of all the opportunities which we now have, of becoming more intimately acquainted with the manners, customs, languages, and with every thing that relates to a people, who, for so many centuries before us, possessed the whole of the country which we inhabit.

The volume we are now about to present to the public will consist of:

No. 1.—An Historical Account of the Indian Nations who once inhabited Pennsylvania and the neighbouring States; by the Reverend JOHN HECKEWELDER, of Bethlehem, a Member of the Historical Committee, and for many years a Missionary of the Society of the United Brethren among the *Lenni Lenape*, or *Delaware Indians*.

This Historical Account will form the greatest part of the present volume, which will consist of 450 to 500 pages octavo. The Author, by a residence of between 30 and 40 years among the Indians, has had the opportunity of acquiring a perfect knowledge of their manners, customs, habits, and language; and the publisher thinks he may safely assert that

his work will be found highly curious and interesting. It is divided into chapters, and contains not only an account of the traditions of these people respecting their own history before and since the arrival of the Europeans on this Continent, but the fullest details that have ever been given on the subject of their religion, education, manners, usages, opinions, and habits;—the whole illustrated by a great number of characteristic anecdotes.

Much as has already been written on the subject of the Indian Nations of America, it will be found, from the perusal of Mr. Heckewelder's work, that much yet remains to be known respecting them. The Indians are here exhibited in a new and interesting point of view—such as they were before they became contaminated by European vices.

No. 2.—A Correspondence between the Rev. Mr. Heckewelder and the Secretary of the Historical Committee, on the subject of Indian Languages, chiefly in respect of their grammatical forms and constructions, which are now known to differ essentially from those of the Languages of the Old World, and form a new and interesting subject of Metaphysical Disquisition.

No. 3.—A Grammar of the Language of the *Lenni Lenape*, or *Delaware Indians*. Translated from the German MS. of the late Rev. DAVID ZEISBERGER. The Historical Committee, in their late Report to the Philosophical Society, printed in the first volume of the Philosophical Transactions, New Series, give it as their opinion, "That it is the most complete Grammar that they have ever seen of any of those languages which are called *barbarous*." It is indispensably necessary to elucidate the Correspondence which precedes it.

The Publisher having undertaken to print this volume at his own risk, on its success will greatly depend the future exertions of the Historical Committee for the benefit of their fellow-citizens. They do not wish to derive any profit from their labours, but they have not the means of publishing at their own expense.

The Printer who has solely relied on the taste and discernment of an enlightened Public, not less than on their patriotism, ventures to hope that he will be supported in this undertaking by all the friends of learning and the well-wishers to the literary reputation of their country.

☞ *The Price will be \$3 50 in Boards.*

**PRESENT STATE OF THE SOCIETY
FOR CONVERTING THE JEWS.**

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the County of Middlesex.

For Foreign Correspondence.

Rev. P. Treschow.

Various Auxiliary Societies, Female, and other minor Associations, have been formed in different parts of the British Empire; one of which is at Calcutta in the East Indies; and a Ladies' Association has also been formed at Boston, North America. Last year this Society expended about £6359 in this cause. About eighty Jewish children are receiving Christian education. Nearly two hundred have passed through their schools. Lectures are regularly delivered to Christians, pointing out their obligations to Jews; and others are preached to Jews, to prove the Messiahship of Jesus. An Episcopal Chapel has been built for converted Jews and others, and one is about to be opened at Amsterdam in Holland for the same purposes. The whole New-Testament has been translated into pure Hebrew, and printed by the Society's press. A number of copies have been circulated among Jews at home and abroad; and a second

edition is called for, the first being nearly exhausted. Tracts in several languages have been printed, and distributed in some instances with good effect. The Church Liturgy is about to be translated into Hebrew. A monthly work, *the Jewish Expositor*, is published for the benefit of Christians and Jews. A Committee visits and relieves poor and distressed Jews at their own habitations, and the Printing-Office gives employ to converts. Many Jews have actually embraced Christianity, and some have died in the faith; and a spirit of religious enquiry is excited in England and in foreign countries. Three adult Jews, and thirty-nine children were baptized last year in London. Some young men are educating as Missionaries; one of whom, the Rev. B. N. Solomon, a converted and ordained rabbi, is now, in company with the Rev. L. Way, on a journey of research among the Jews. They have travelled several thousand miles thro' Holland, Prussia, Poland, and Russia, and are now in the Crimea. This journey will prepare the way for missions to this long-neglected people abroad. The emperor of Russia and others patronize this good cause, and at home it is promoted by high and low, rich and poor.

This Society comprises the chief designs of Bible, Missionary, Tract, and other benevolent Institutions. Every person, who collects 1s. per week for it, will receive, on application to the Secretaries of the Parent Society, or of any of its Associations, a copy of the *Jewish Expositor* every month; one of these *Records* every half year, and one of the *Reports* once a year. Other ways of aiding this cause, are, by Ladies endeavoring to place out the girls in service or business; by pious tradesmen taking Jewish boys as apprentices, and by Societies or individuals giving employment to the printing-press.

The following extract of a letter from the Rev. N. Solomon shews what reason there is to hope that a door is opening for him to preach the gospel of salvation to his brethren in Poland.

"I am happy to tell you that what we have witnessed amongst the Jews

during our abode in Poland has exceeded all my expectation, and in some instances, quite overwhelmed me with astonishment. Their old prejudices against the very name of Jesus, which have so long darkened their minds, and have been a bar against all enquiry and reasoning, are now marvellously dispersed, and they are inclined and even desirous to speak about the Christian religion with every possible freedom. It was truly pleasing to see the avidity with which they received the Hebrew Testament from our hands, and the thirst which they uniformly manifested to know its contents. Wherever one was granted them, numbers of Jews were immediately after seen in the streets in rings and one of them reading it aloud. Where we remained awhile, they used to surround me in the market places, or come to the inn in numbers, asking explanations of some passages or making objections to others. All were patient for an answer, and whilst sometimes a person stood up against it, others at the same time heard gladly and even manifested joy in their countenances at what I had to say to them of Christ and his Gospel.

"At Minsk above TWO HUNDRED of the most respectable and learned Jews in the town assembled, to hear me speak to them on religion, at a few hours' notice. I assure you the sight of that assembly struck me so much at my entrance into the room, that I was, thank God, able to speak to them in a manner which I would perhaps otherwise not have done, and the whole inspired me with greater hopes of success among them than I had ever entertained before.

"Surely the time is approaching, when the Lord will have mercy upon Zion, and will yet choose Jerusalem, and make her a praise in the earth."

PORTLAND FEMALE CHARITABLE SOCIETY.

The Female Charitable Society of Portland, Me. celebrated their seventh anniversary last week; on which occasion a Sermon was delivered by the Rev. Mr. Ten Broeck, at the Episcopalian Church, and a Contribution taken to aid their funds.

Their Report states the receipts the past year to be \$190 42, and observes,

With this sum, together with a few articles from individuals, they have assisted 68 families by distributing 129 garments, which have been thankfully received—20 sick families have been rendered comfortable, by the loaning of bedding and clothes. The school under the care of the society, has consisted of 58 girls, though not more than 35 of that number have generally attended. In the selection of scholars, the most wretched and deplorable objects possible are sought for, and those who have the least advantage in any way at home, compose the greater part of the school; but with justice, they may be commended for their obedience, good behaviour, and industry.—Nine hundred and eight verses from the Bible, with a number of hymns, have been recited by one child—103 articles of clothing have been made, and 158 yards of various kinds of cloth hemmed—five pair of stockings, and several pair of suspenders, have likewise been knit. Thus, they confidently hope, if in no other way good has been done, these children are in some little degree benefitted, and in some measure prepared to make good members of society; the seed sown is imperishable, being the word of God, and may hereafter produce a glorious harvest; "it cannot return void, but must accomplish that which He pleases, and it shall prosper in the thing whereunto it is sent."

PORTSMOUTH PEACE SOCIETY.

THE agreeable intelligence has just been received that a Peace Society has been formed at Portsmouth, N. H. consisting of eighteen respectable members. It takes the name of the Portsmouth Peace Society; but at a meeting of the Society, Nov. 19th, a vote was passed "that this Society be Auxiliary to the Massachusetts Peace Society and subject to its regulations." The officers are

Joseph Haven, Esq. *President*.

John W. Foster, *Secretary*.

The Massachusetts Peace Society has now six Branch or Auxiliary Societies, and in all 533 members, whose names have been reported.

INSTALLATION.

On the 1st Dec. the Rev. ISAAC LEWIS was installed Pastor of the Church in Greenwich, Con. Sermon by Rev. Dr. Lewis of the same place, father of the Candidate. The interest of the occasion was greatly increased by the unusual and affecting circumstance of a Father, in the decline of life, voluntarily resigning the charge of a kind and affectionate people, and of aiding, at the request of that people, in committing the charge to his Son !

ORDAINED.

At Newburyport, Rev. Hosea Wheeler, over the Baptist Society in that town. Ordaining clergy, Rev. Mr. Kimball, of Methuen, Rev. Mr. Bolles, of Salem ; Ordaining Prayer, Rev. Mr. Keeley, of Haverhill ; Charge by Rev. Dr. Baldwin, of Boston ; Right Hand of Fellowship of the Churches, Rev. Mr. Ellis of Exeter ; Concluding Prayer by Rev. Mr. Convers, of Rowley.

OBITUARY.

Died in Boston, Mrs. Sarah Larnard, aged 72.

Mr. Joseph Roby aged 70.

Mrs. Hannah Austin, wife of Hon. Jona. L. Austin, aged 62.

Mrs. Sally Parkman, wife of Rev. F. Parkman, aged 27.

Mrs. Dorcas, relict of the late Mr. Samuel Pierce, aged 86.

Mrs. Abigail, wife of Mr. George Bender, aged 64.

In Lynn, Mrs. Lucretia Bourne Orne, widow of the late Mr. Joshua O. of Marblehead, aged 60.

In Plymouth, Mr. George Morton, aged 59.

In Portsmouth, Capt. Peter Cowes, aged 86.

In Hardwick, Mr. Moses Page, aged 52.

At Roxbury, Capt. J. Payson, aged 80.

At Brighton, Mrs. Elizabeth Fuller, wife of Mr. Aaron Fuller, aged 33.—Widow Abigail Baker, aged 71.

At Dorchester, Dr. P. Holden, aged 76.

In Providence, Martin Scamers, Esq. aged 83.

In Litchfield, Con. Reuben Dickenson, aged 103.

In Camden, S. C. Major G. R. Drake, aged 45.

In Worcester, Mrs. Mary Thomas, wife of Isaiah Thomas, Esq.

In Brookline, Gen. J. S. Gardner, aged 60.

In North Brookfield, Mr. David Watson, aged 64.

In Dunbarton, N. H. Mrs. Elizabeth, relict of Mr. Samuel Evans, late of Leominster, Mass. in the 75th year of her age.

In Lunenburg, Mr. Levi Houghton, aged 82.

In Sutton, widow Elizabeth Chase, aged 65.

In New-York, Mr. Solomon Wheeler, aged 73, a native of Massachusetts.

At New-Haven. Mr. Samuel Pardee, aged 53.—Mrs. Claus, aged 82.

At Dover, N. H. Mrs. Martha, wife of Moses L. Neal, Esq. aged 44.

At Hallowell, Mrs. Meriam Smith, aged 68.

At Augusta, Mrs. Betsey Page, aged 56 ! Mr. Daniel Savage aged 60.

At Springfield, Mr. Zenas Parsons, aged 78 ; Mrs. Eunice Stebbens, aged 79.

At Keene, widow Holbrook, aged 85 ; Mrs. Mary Metcalf, aged 76.

In North-Carolina, while sitting in his chair, Henry Scales, Esq. aged 75.

CANDIDATES FOR THE MINISTRY.

Mr. John Pierpont, Cambridge.

Thomas Tracy, do.

David Reed, do.

Samuel Gilman, do.

Jonathan P. Dabney, Salem.

Seth Alden, Cambridge.

Andrew Bigelow, Medford.

Peter Osgood, Cambridge.

Elisha Fuller, do.

Charles Briggs, do.

Convers Francis, do.

E. Q. Sewall, do.

